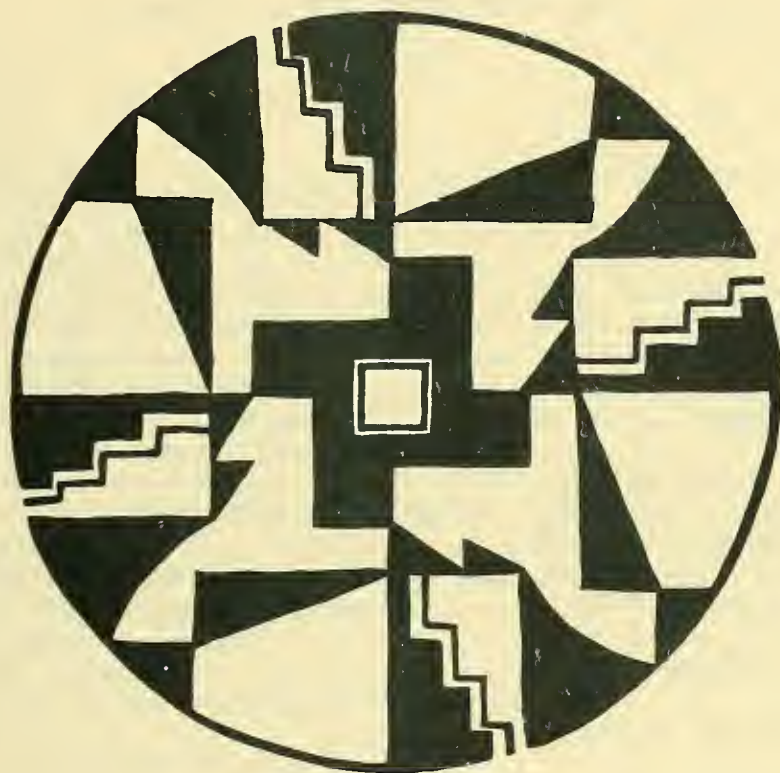


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INDIANS
AT • WORK



AUGUST 1, 1936

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

OFFICE OF INDIAN AFFAIRS
WASHINGTON, D.C.





I N D I A N S . A T W O R K

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A SEMINOLE MAIDEN





· INDIANS · AT · WORK ·

A News Sheet for Indians
and the Indian Service

VOLUME III

AUGUST 1, 1936

NUMBER 24

The immensity of Texas! And the splendor and emptiness of Western Texas. The horizons are distant here - the air very clear. We fly at ten thousand feet. And from horizon to horizon, southward and northward, no visible town, no visible forest or even green field.

We are level with the slowly wandering clouds. Their shadows on the dim gray plain are blue - the intense blue of blue-bird wings. The clouds make remote battlements of pearl or of arctic ice. Dimmest shadows, are the mountains of Old Mexico, southward.

* * * * *

Tomorrow, in four hours, I shall traverse the 800 miles which were crossed, with great labor, in three weeks five years ago. From the border to Mexico City.

* * * * *

I wonder anew about those Indians of Old Mexico. They, numbering three millions when Cortez came, had put behind themselves,

and almost had forgotten, great civilizations of temples, pyramids, astronomical measurements, literatures epic and delicate. They numbered three millions when Cortez came. Then they went (at least, millions of them did) into peonage for nearly four hundred years. Yet they multiplied, until now they number eight millions. Two millions of them do not even talk Spanish, today.

At the date of Cortez, there were perhaps eight hundred thousand Indians in the territory now the United States. This number has shrunk to a hundred and fifty thousand of full-bloods, a third of a million of all blood mixtures. Why this extreme contrast of population records?

* * * * *

Is the answer hinted at by contrasts found within the United States? The Navajos have increased fourfold in eighty years. The Pueblos are rapidly increasing now. And at no time did their populations, or the Papago, Pima or Apache populations, undergo cataclysmic shrinkage as in California and in the northern plains. Reference here is to the full-blooded populations.

The explanation may be a fairly simple one. Mexico's Indians, like those of our southwest, never were uprooted suddenly from their customary regions and recklessly planted down (or simply hurled down) into unaccustomed regions of country. Again (except in the case of the Apaches, whose reservations indeed were of ample size) Mexico's Indians and those of our southwest were never penned

onto reservations. Again, in both cases the long-established economies of the tribes were not suddenly shattered or rendered impossible. Change, though it came, could come gradually. And finally, the institutions of life, in Mexico and in our southwest, were not suddenly turned into nothing but hopeless and forbidden memories, through group imprisonment or through the snatching of their economic ground work out from beneath the institutions.

* * * * *

Did I remark "The explanation of the contrast in these population records may be a simple one?" But what is suggested above is not simple - rather, it is a contrast between total social, economic and geographical records. But it is a contrast very rich in suggestion about future Indian policy for all Indians. And among other suggestions is this:

That continuity of social policy is a need and a necessity for Indians. Governmental policy virtually embraces the whole social policy for Indians. Let us of this present Administration hope and pray that the policies newly established have in them that realism, that common sense, and that truthfulness in relation to Indian need, which will entitle them to permanence. Continuity is a first need of Indians. The reference is to continuity of policies, not continuity of administrations.

* * * * *

Another suggestion is this: The population records, when studied in the light of the causes which accounted for the extreme contrasts, make very clear the special obligation of our Government

to the Plains and the Pacific Coast Indians. These are the Indians whose hearts were most ruthlessly broken (and their population record proves it) by the dogmatism and the land-greed of the white man. And thousands of these Indians of the Plains, of the Rocky Mountain area and the West Coast, still are living like uprooted trees - still are famishing for that social earth, and even that physical earth, in which their roots grew so deep and so sure until the white man came.

* * * * *

The Indian Reorganization Act surely does contain those elements, both of social and of physical policy, whose absence has been the doom of many, many Indian populations. Whether the indispensable continuity of policy shall grow out of the Reorganization Act and of the legislation and the administrative efforts connected with it - that question only action can answer - action, sustained work, patient, building work. The Indians and the Service have commenced to give the answer.

JOHN COLLIER

Commissioner of Indian Affairs.

COVER DESIGN

The cover design on this issue of INDIANS AT WORK was drawn by Miss Dorothy Hill, a Blackfeet Indian, who is a student at Haskell Institute, Lawrence, Kansas.

Ruins of an Indian community in the Colca Valley show the jumbled arrangement made by untutored natives. Where the white conquerors exerted their influence, the houses are set in order about a central plaza . The terraces once were gardens that supplied food for the inhabitants.



Aerial Explorations, Inc.

TERRACE GARDENS AND OTHER AGRICULTURAL ATTAINMENTS OF INDIANS OF ANCIENT PERU

(Summarizing a paper on the system of cultivation of the Ancient Peruvians, written for The National Geographic Magazine - May, 1916 - By O. F. Cook, of the Bureau of Plant Industry, Department of Agriculture, who was Botanist to the National Geographic Society - Yale University Expedition to Peru in 1915)

"Agriculture is not a lost art, but must be reckoned as one of those that reached a high development in the remote past and afterwards declined, and has not yet recovered its ancient prestige. The system of agriculture developed by the ancient Peruvians enabled them to support large populations in places where modern farmers would be helpless.

"The most specialized development of agriculture in the Western Hemisphere was attained, unquestionably, in Peru, and the culmination was reached centuries ago, before Columbus discovered America. Still farther back there must have been a period of slow and gradual development - a period to be expressed in millennia rather than in centuries. At a time when our ancestors in Northern Europe were still utter savages, clothed only in skins, and living by hunting and fishing, settled agricultural communities must have existed in the Peruvian region, perhaps in the same valleys that contain the marvelous remnants of the prehistoric art.

"The Incas had a very specialized agriculture, but their predecessors had some of the agricultural arts still more highly developed. They built larger terraces and faced them with larger stones, fitted with wonderful accuracy. The Incas also built extensively, but generally with less skill, or at least with less labor, bedding their stones and plastering their walls with clay, instead of taking the trouble to work down and fit together the huge irregular blocks that characterize the Megalithic period

"In order to appreciate the high development of the ancient agriculture of Peru, we have to consider briefly the stages that mark the progress of agriculture from the simplest beginnings to the most advanced expression of art.

"In the valleys, where most of the ancient Peruvian agriculture was centered, most of the agricultural land is not natural soil, but has been assembled and put in place artificially. This most specialized type may be described as terrace agriculture, and is seen in its most conspicuous form where narrow terraces are built on steep slopes. Such terraces are found in many other countries, though it is doubtful whether any equal those of Peru.....

"To us in the United States this laborious construction of the artificial lands in the warmer valleys seem almost incredible. Even irrigation

agriculture appears to us as a new and very specialized branch of the art, and we think ourselves very enterprising to have undertaken the reclamation of our so-called 'deserts' in the Western States, where wide expanses of nearly level and very fertile soil have been made richly productive simply by being supplied with water. The native agriculture of Peru reached the stage of reclamation products long before America was discovered by Europeans. Our undertakings sink into insignificance in the face of what this 'vanished' race accomplished.

"Many banks of terraces in Peru are very much longer and very much higher than the Babylonian wonder. A bank of 50 terraces 10 feet high means a vertical height of 500 feet. Many slopes have more than 50 terraces, forming huge staircases as high as the Washington Monument, resting against the lower slopes of mountains that tower for thousands of feet above. It is only by taking the ancient works out of their natural setting that we can appreciate their gigantic proportions. In the days when they were built, the hanging gardens of Peru must have presented an amazing spectacle. There is a tradition that earth for the Inca Garden at Cuzco was brought from a spot near Quito, some 700 miles away. Water was brought in artificial channels, often leading down many miles from the gorges of the high mountains, where they intercepted perennial streams fed by the melting of the glaciers and snowfields. Careful provision was made to prevent erosion of the soil or injury to the walls. The idea of hanging gardens watered by small streams of jets falling through the air affords an attractive possibility in the existence of the ancient people.

"Of the four forms of reclamation that were so extensively employed in ancient Peru not one has been used, or even seriously considered, in the United States. Nowhere do we cultivate steep lands like the higher slopes of the Peruvian valleys, or build stone walls to support narrow terraces, or place artificial soil on broad terraces in valley bottoms. In a few places we are beginning to straighten and confine our rivers to make more land along the banks, but chiefly with the object of preventing floods or reclaiming broad, level lands by drainage, not with the idea of building new lands in the rocky beds of torrents, as in Peru.

"Primitive the ancient Peruvians were in many ways, as their modern Quichua descendants still are, but with respect to agriculture and some of the attendant arts a very high state of development must have been attained and at a remote period. Otherwise it would have been impossible to occupy and reclaim many of the places that evidently were centers of population in ancient times.

"According to the early Spanish historians, the Incas had complete control of the land and of all the agricultural activities of the people, from the planting of the seed to the harvesting, storage and disposition of the crops. An extensive system of public storehouses was maintained, not only at the chief centers of population, but along all the principal routes of travel and in the high passes between the valleys.

"A complete system of accounts was kept by means of 'quipus', or knotted cords, with different kinds and colors of knots to represent different quantities and classes of objects. The system of public accounting was used not only to determine the taxes or contributions to the government, but as a practical form of insurance, a failure or deficiency of crops in one section being made good from other parts of the country, where more abundant harvests had been secured. When the country was devastated at the time of the Spanish conquest the same system of making good the local losses was employed, 'in order that all might not be devastated', as we learn from the account of Cieza de Leon, written probably about 1550:

"So it was arranged, and as soon as the Spaniards were gone the chiefs assembled, the Quipus were examined and checked, and if one province had lost more than another, that which had suffered less made up the difference so that the burden was shared equally by all. To this day these accounts are kept in each valley, and there are always as many accountants as there are lords, and every four months the accounts are made up and balanced.'

"We learn that the Inca agricultural system was not only the most complete form of social organization of which we have any record, but also gave the most adequate adjustment of human relations that lead to continual conflict and confusion in other forms of society.

"This is not saying that the Inca system was the best possible, or that it was calculated to lead to the highest development of humanity, or that we should adopt it, but the system is interesting and worthy of being understood, since social organization undoubtedly was a very important factor in enabling the Incas and their predecessors to accomplish what they did in agriculture and the attendant arts. Certainly no unorganized people could have executed the ancient reclamation projects or established themselves under so wide a range of natural conditions or domesticated such a varied series of crop plants. In domesticating these plants the ancient Peruvians performed a lasting service for the whole world. We are all beneficiaries of the ancient Peruvian agriculture.

"From our point of view, the steep, narrow, rocky valleys of southern Peru would represent a most unfavorable condition for agricultural development, but no doubt the ancient people saw things in a different light and what they were able to accomplish is a lesson in possibilities that our own race has still to learn. We are beginning to see that the agricultural ideal of human welfare, of living and letting others live around us, is higher than the military or savage ideal of killing all strangers through fear or jealousy of competition. But our traditions, literature and social institutions are still so largely military or commercial that we have not seriously considered agriculture as an aim or ideal of existence. We have not sent forth our imaginations to grasp a vision of agricultural development either for humanity as a whole or for our own European race in the new continent that we have overrun but not yet occupied."

COLCA VALLEY



Aerial Explorations, Inc.

THIS YEAR'S LEGISLATION

Public Res. 115 - (S. J. Res. 243): Provides for a per capita payment of \$85 to Indians of the Blackfeet Reservation, from the judgment awarded by the Court of Claims; the balance of the award to be available for disposition by the tribal council with the approval of the Secretary of the Interior, in accordance with the constitution and by-laws of the Blackfeet Tribe.

Public Res. 116 - (S. J. Res. 245): Provides for a per capita distribution to the Gros Ventre Indians of the Fort Belknap Reservation, Montana, of the judgment awarded them by the Court of Claims; also provides for the preparation of a roll of these Indians and the addition of two names previously omitted from the allotment roll.

Public No. 419 - (S. 1142): Withdraws approximately 25,100 acres from the public domain for the use and occupancy of the Indians of Fort McDermitt, Nevada, as a grazing reserve.

Public No. 435 - (S. 2877): Reimposes and extends period of trust on lands patented to the Pala Band of Mission Indians in California for ten years from January 5, 1935.

Public No. 441 - (S. 2148): Provides for leasing of restricted lands belonging to Indians of the Five Civilized Tribes in Oklahoma for one-half or more Indian blood, for periods of not to exceed five years for farming and grazing purposes, under rules and regulations of the Secretary of the Interior; leases may be made by the owner of the land, if adults, subject to approval of the superintendent and by the superintendent for minors and incompetents.

Public 470 - (S. 3227): Provides for taxation of minerals, including oil and gas, produced from restricted allotted lands of members of the Five Civilized Tribes, in the same manner as those produced from lands owned by other citizens of the State of Oklahoma.

Public No. 584 - (S. 381): Authorizes an appropriation of \$161,400 for payment to the Confederated Bands of Ute Indians in compensation for 64,560 acres of land in Colorado, taken from said Indians and set aside as a naval oil reserve by Executive orders.

Public No. 586 - (S. 2849): Authorizes an appropriation of \$75,000 for the purpose of cooperating with Wellpinit School District 49, Stevens County, Washington, for construction and equipment of a school building in the vicinity of Wellpinit, Washington, to be available to all Indian children of the Spokane Reservation on the same terms, except as to payment of tuition, as other children of the school district.

Public No. 588 - (S. 3372): Authorizes an appropriation of \$50,000 for the purpose of cooperating with Hays Public School District, Hays, Montana for construction and improvement of public school buildings, to be available for white and Indian children without discrimination, except that tuition may be paid for Indian children in the discretion of the Secretary; also provides for reimbursement in not more than thirty years, without interest.

Public No. 640 - (S. 4298): Authorizes an appropriation of \$3,071.24, to compensate white settlers or non-Indian claimants of Pueblo Indian lands, whose rights were extinguished by the Pueblo Lands Board, or who were found to be entitled to increased compensation by reason of errors in the omission of legitimate claimants.

Public 638 - (S. 3452): Extends the provisions of the original state cooperation act so that contracts may be negotiated with universities, colleges, schools, private corporations or other agencies for education, medical attention, relief of distress and social welfare of Indians.

Public No. 693 - (H. R. 12074): Provides for the consolidation of the pueblos of Jemez and Pecos, to be known as the Pueblo de Jemez.

Public 716 - (H. R. 7764): Authorizes an appropriation of \$25,000 for payment of taxes, including penalties and interest, assessed against individually-owned Indian land, the title to which is held subject to restrictions against alienation, heretofore purchased out of trust or restricted funds, where the Secretary finds that it was purchased with the understanding on the part of the Indian that after purchase it would be non-taxable; and for redemption or reacquisition of such land heretofore or hereafter sold for non-payment of taxes.

Public No. 718 - (H. R. 11218): Provides that tribal funds to the credit of the Crow Tribe of Indians, Montana, may be used for per capita payments, or such other purposes as may be designated by the tribal council and approved by the Secretary of the Interior.

Public No. 721 - (H. R. 12073): Reserves certain public domain lands in New Mexico as an addition to the school reserve of the Jicarilla Indian Reservation.

Private No. 722 - (S. 4152): Validates certain conveyances made by Kickapoo Indians of Oklahoma made prior to February 17, 1933, and provides for actions in partition in certain cases.

Public No. 742 - (S. 1318): Authorizes the Secretary of the Interior to investigate and adjust irrigation charges on non-Indian lands on projects on Indian reservations; provides that the Secretary shall report to Congress annually showing any action taken; no proceedings to become effective until approved by Congress.

Public No. 748 - (S. 3805): Authorizes the Secretary of the Interior to reserve certain lands on the public domain in Nevada for addition to the Walker River Indian Reservation.

Public No. 758 - (H. R. 11643): Amends the San Carlos power act so as to provide that net revenues from lines constructed with funds obtained by the San Carlos Irrigation and Drainage District from the Rural Electrification Administration shall be used first to liquidate the loan and then to be applied in accordance with the provisions of the basic act.

Public No. 806 - (H. R. 8316): Amends Section 20 of the Permanent Appropriation Repeal Act of 1934, so as to make it inapplicable to funds held in trust for individual Indians, associations of individual Indians, or Indian corporations organized under the Indian Reorganization Act.

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NOTED TRACHOMA SPECIALIST DIES

By John Collier

Commissioner of Indian Affairs

Dr. Francis I. Proctor, consultant to the Indian Service on Health, died suddenly in Chicago on July 8, at the age of 72. Dr. Proctor had world fame as an oculist and as an authority upon trachoma. His services, given gratuitously, have been of the highest importance to the Indians, altering as they did the direction of the trachoma work of the Indian Service and factors of research important to the whole world.

Through Dr. Proctor's initiative, primarily, there was done that work which resulted, last year, in the demonstration of the specifically infectious character of trachoma. That result, clinically obtained, is the foundation for new work, looking to the development of a specific for trachoma.

Dr. Proctor was not only a great scientist, but he was a great man and was beloved as much as he was respected. The Indian Office joins in paying tribute to him, and to his wife who shares his every interest and purpose.

COMMUNITY MEETING ON HEALTH MATTERS AT THE NEW SALT RIVER DAY SCHOOL, ARIZONA

By W. G. M. Buckisch, Principal



A Few Of The Attending Mothers
Listening To Dr. Aronson's Talk.

The first regular community meeting held this year at the new Salt River Day School building under the auspices of the school authorities took place on March 12. Its main purpose was to afford Dr. Aronson an opportunity to explain to the adults of this part of the reservation what steps were being taken by the Indian Service to cure and to prevent tuberculosis. X-Ray pictures and microscopic slides were shown by Dr. Aronson, and both the adults and the older pupils displayed great interest in his talk and

in the accompanying illustrations. The rhythm band developed by Misses Leer and Van Aller, and the harmonica orchestra trained by Miss Goody furnished the music for the occasion. The girls in Mrs. Jones' home economics class served refreshments to all of the visitors. Considerably over one hundred adults, besides children and pupils, responded to the invitation issued by Principal Buckisch.

IRRIGATION POSSIBILITIES

By A. L. Wathen - Director of Irrigation

Recent studies of the irrigation possibilities on Indian reservations show that the present reservations have approximately 1,160,000 acres of irrigable land. Of this amount about 500,000 acres can be adequately served with water through existing facilities and some 450,000 acres are actually being cultivated. The total construction cost of irrigation works to date amounts to about \$46,000,000 and the estimated cost of completing the various projects for the total area of 1,160,000 acres, including supplemental storage, development of additional water supplies, extension and improvement of canals and structures, and assisting the Indians with the subjugation of some of the most difficult areas is \$57,000,000.

Included in the proposed irrigation development and considered of the utmost value to the Indians as a whole, are many small subsistence garden projects. It is proposed to develop these subsistence gardens wherever possible and the Indians indicate a desire for them, such as in Oklahoma, the Dakotas, Wisconsin, Nebraska and other states where full irrigation is not required but where the rainfall must be supplemented by a small amount of irrigation in order to insure a crop.

These projects are feasible on practically every reservation and it is believed that after the Indians realize the comparative ease with which their entire needs in the way of vegetables for both immediate use and storage for winter use can be grown these small subsistence garden projects will become and more popular.

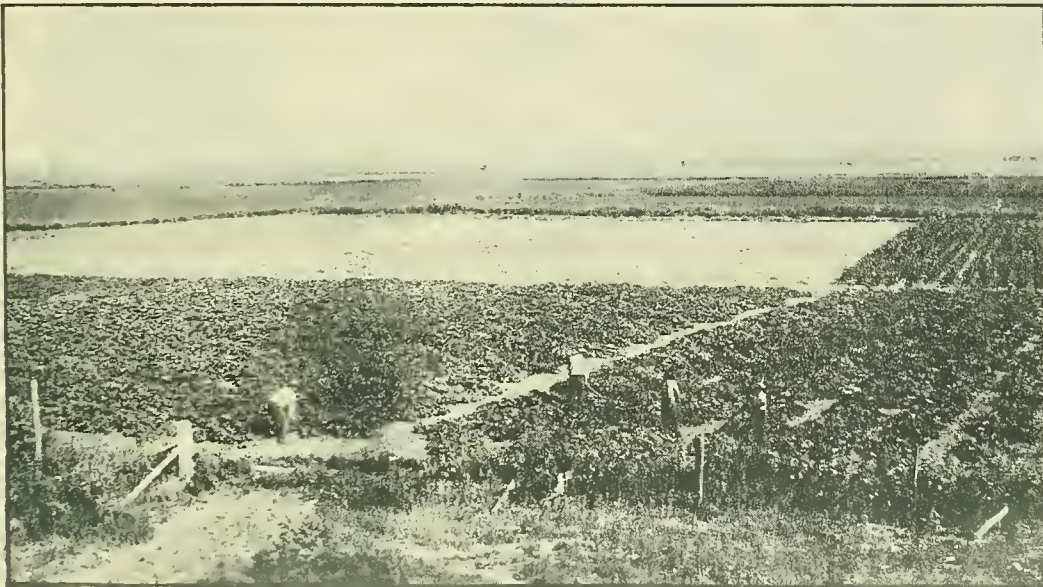
During the past two years some of the most urgent construction and improvement work has been carried on with funds made available by the Public Works Administration. The Interior Department Appropriation Act for the fiscal year of 1937, contains an item of \$780,900 for construction in addition to the regular maintenance and operation funds. These funds will permit the continuance of work on the most urgent features of the various projects. Enactment of this legislation in effect amounted to the approval by Congress of a comprehensive plan of irrigation development spread over the next five years which will virtually assure the orderly completion of the projects now planned as well as those upon which plans are as yet incomplete.

In order that the irrigation needs on each reservation may be carefully considered in the field and arrangements made to fit the irrigation program in with other reservation activities a summary of the proposed five-year program was made.

In order to secure favorable action by Congress in appropriating funds to carry out this program it will be necessary to convince the lawmakers who hold the purse strings that the total additional area to be made available for irrigation under this program will be put to beneficial use as rapidly as water is made available; that the larger part of the area will be used by Indians themselves instead of being leased; and that the projects when completed will be self-supporting - that is, that the water users will maintain and operate the works without asking for gratuity appropriations.

Under the Leavitt Act, no charges for construction are assessed against Indian lands so long as the land remains in Indian ownership. Maintenance and operation costs are a different matter however, and unless we can show as a general proposition that the projects are in reality self-supporting in the matter of maintenance and operation we will have very little justification for securing the necessary funds to complete the construction program.

In view of the fact many Indian irrigation projects are now being wholly maintained and operated by the water users and others are partially supported by contributed labor, while still others will be taken over by the water users under arrangements now being worked out, it is confidently believed that our statements to Congress in this regard will be borne out and that upon completion of the construction work the water users will be able and willing to shoulder the burden of maintaining and operating the projects.

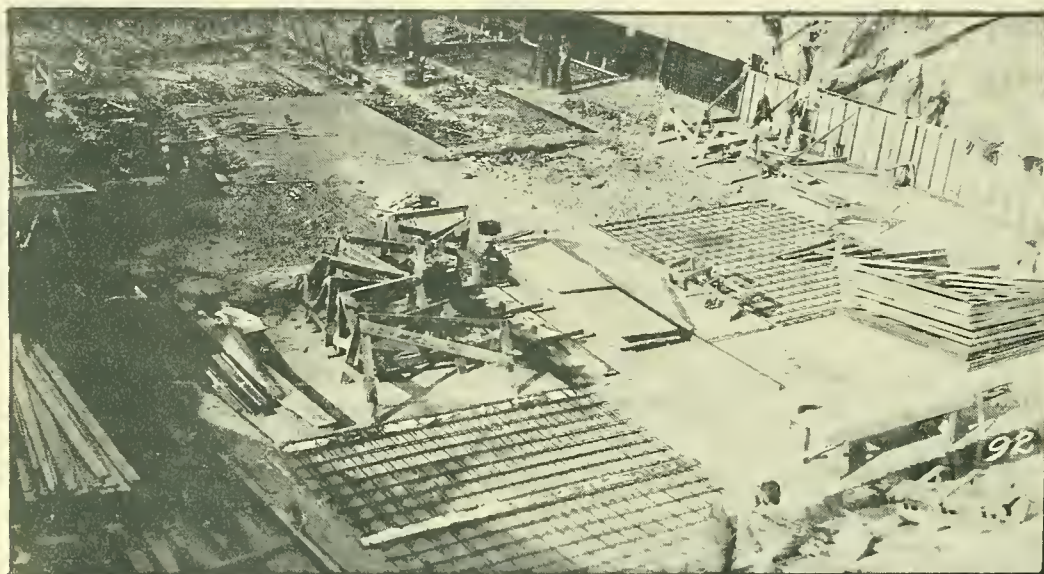


Garden At St. Stephens Mission, Wyoming

WIND RIVER INDIAN IRRIGATION PROJECT, WIND RIVER, WYOMING

By E. L. Decker, Project Manager

Irrigation development on the Shoshone or Wind River Reservation, dates back to a very early period in the State's history and it is probably among the first irrigation developments in the State. Early white settlers who had located along the streams, before the reservation was established, diverted water for the irrigation of their lands. Some of this development dates back as far as the early 60's. After the reservation was established in 1868, these early developments were continued in use by various members of the Shoshone and Arapaho Tribes, who had succeeded in interest to the early settlers.



Excavation On The Dinwoody Canal

During the early period of the reservation history, this development was very slow and consisted of a large number of small individual diversions. Some help was secured through the military branch of the United States Government, who in cooperation with the Indians and various religious denominations, succeeded in bringing in a considerable area of the reservation lands under irrigation.

In 1905, the development of an irrigation project was started by Congress. Appropriations for this purpose were usually very small during the first years of the project's history, and made as a general thing from tribal funds. Due to the small congressional appropriations, construction of the project has been very slow and has taken a great many years to reach the present state of development.

Up to 1933, practically all irrigation development consisted of the construction of canals and laterals. In that year, out of a proposed project area consisting of approximately 65,000 acres, canals and laterals have been constructed to serve approximately 41,000 acres. As construction progressed, it was apparent that the project had reached the time when it was absolutely necessary to provide storage in order that early run-off waters could be held for late season use on the project lands. For the past several years, prior to 1933, acute water shortages had developed on the project and unless storage and additional supply could be secured, it would be necessary to considerably reduce the number of acres to which a canal and lateral system had been supplied.

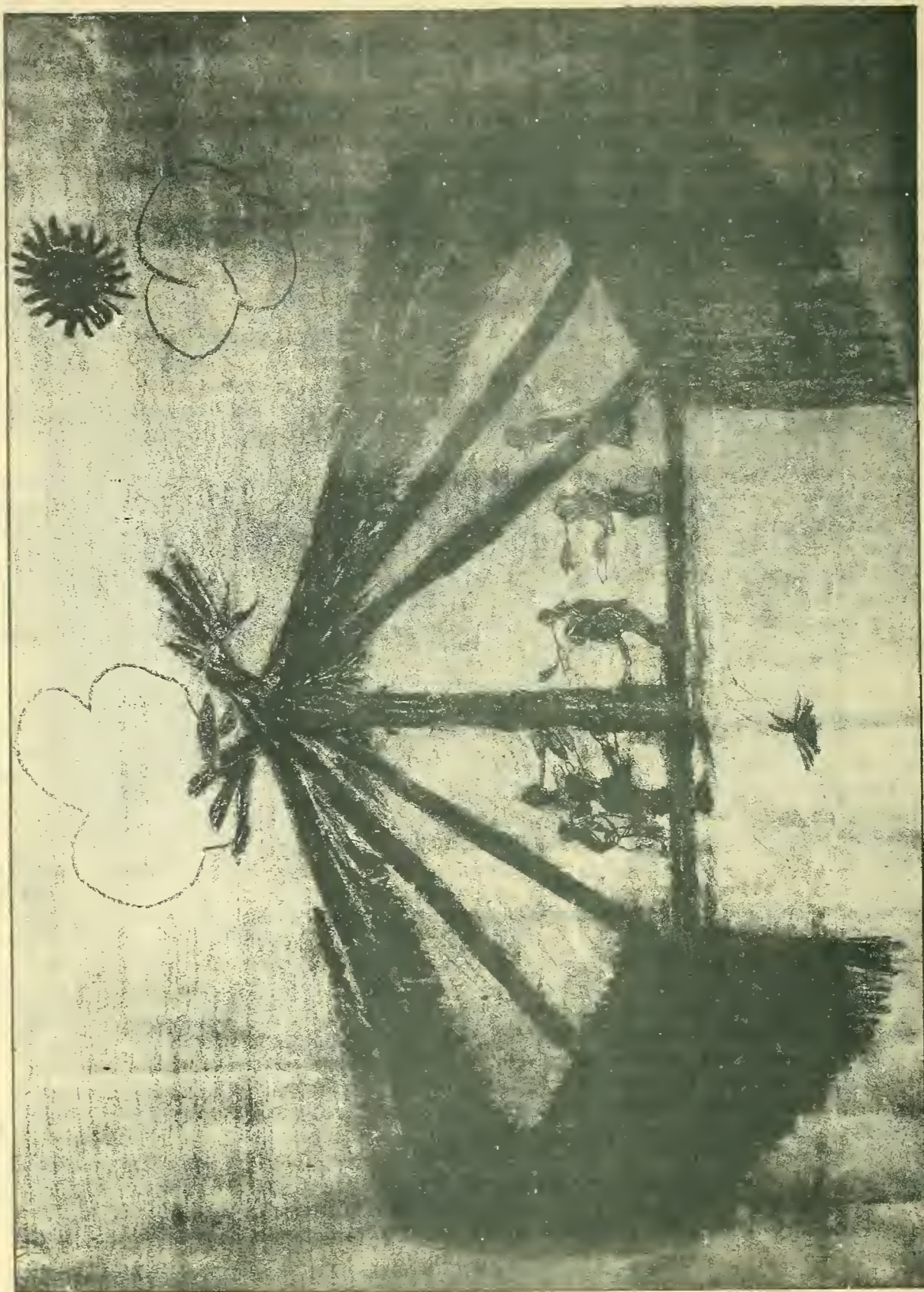
As a result of the Public Works appropriations in 1933, the Wind River Indian Irrigation Project was able to secure sufficient funds to provide in part, this very necessary storage and additional water. Up to the present time, the project has received Public Works funds in the sum of \$716,000.00. Through the use of these funds, the Washakie Reservoir, costing \$273,000.00 and impounding 8,000 acre feet of water has been completed.

The Dinwoody Canal diverting water from Dinwoody Creek, for a distance of ten miles, with a capacity of 200 cubic feet per second, has been completed at a cost of \$201,000.00. In addition to these two items of major construction, additional lateral system has been constructed for approximately 3,300 acres of allotted agricultural lands. Approximately \$49,000 of Public Works money has been used to rehabilitate and repair the existing works, placing the project for the first time in its history on an economic operation and maintenance basis.

Through the use of Public Works money, it is believed that the Wind River Indian Irrigation Project has been able to accomplish two very vital needs. These funds have made it possible to provide additional project development which has been sorely needed for a considerable length of time. It has also served to provide approximately 120,000 man days of employment since the beginning of our Public Works program. This labor spread over the greater portion of the reservation and made available in a large measure to the Indian population, has been the means of extending relief to some 2,000 Indian people who have had little except hardship and whose condition has been made considerably worse due to the general depression throughout the whole of the United States.

The expenditure of this money has also resulted in considerable benefit directly to Fremont County and the State in supplying work for needy people, who are not connected with the reservation. A considerable volume of business has resulted in the manufacture of machinery and equipment and the production of materials and supplies. Some of the major items consisted of drag-lines, shovels, tractors and motor equipment. To date over 40 carloads of cement, 90 tons of reinforcing steel and 16 carloads of lumber has been consumed in the construction work. However, it is believed that the greatest good that is to be derived through the expenditure of Public Works money is providing a means of support for the Indian people through the use of their land; lands which without irrigation are, and always will be practically valueless.

SHOSHONE SUN DANCE



By Claudian Bowser

SUN DANCE OF THE WIND RIVER SHOSHONES

By A. F. C. Greene
Fort Washakie, Wyoming

The Sun Dance of the Wind River Shoshone Indians, held each year near Fort Washakie, Wyoming, is a religious ceremony. The participants pray to the Great Spirit, through the rays of the sun, for good health and bountiful crops. This year the dance was held on July 24th to 27th.

Sometimes before the approaching date of the dance, the Indians hold meetings to discuss the matter and to determine who shall act as sponsor for the dance. This year, during the month of May, Natipo White was selected as the sponsor. He has already sponsored seven other annual events of the same kind. He stated that, as his prayers on all other seven occasions had been answered and that the prayers of the people who had taken part in them, asking for health for themselves or their relatives had been favorably received by the Great Spirit, he would again sponsor this year's dance.

His first duty is to repair to the mountains and select a Sun Dance or "Medicine" pole. This is a cottonwood forked log of about 15 or 20 feet high. Also, twelve long poles to form the roof of the dance enclosure are selected. The day before the dance commences, a number of men haul these poles and such posts as are required to construct the walls of the enclosure to a place in proximity to the site of the dance, which the sponsor has already designated.

The next morning, two war parties are formed, one of which represents the protectors of the pole, the other attempting to secure its custody. These two parties stage a "sham battle", which always results in victory for the defenders of the "medicine pole." At the conclusion of this battle, all the warriors parade through camp, which has been established near the site of the dance. As all are clothed in native costume and in full war paint, this is a most colorful affair. The men then bring in the willows which are used to make the roof and walls of the dance hall.

Then comes the ceremony of erecting the center pole. The pole is carried to the place prepared for it, lifted a few feet above the ground and presented in turn to the four cardinal points of the compass. On the fourth lift it is set in the hole dug to receive it and tamped in, the sponsor meanwhile, offering his prayers to the Great Spirit. When the center pole has been firmly fixed, the twelve long poles are laid in the crotch of the center pole, the other ends being fastened to posts set in the ground around the space to be used by the dancers.

These twelve poles represent the twelve tail feathers of an eagle, a bird held in high esteem by the Indians, for the reason that it flies high

in the uncontaminated atmosphere, where the air is pure. On one of the twelve poles, the large end of which rests over the entrance to the enclosure, an eagle is fastened in a position to make it appear as if it were flying. The small end of this pole is the highest point of any part of the dance hall. This is to represent the height of an eagle's flight. After willows have been interwoven between the posts on the outside of the circle and the roof covered, the interior is divided into "stalls" for the dancers, by the use of willows, blankets or canvas. There are many other symbols used, too numerous to mention in a short article, but the Indians are always glad to explain these to interested visitors. The dance hall is now completed and ready for use.

The morning ceremony takes place each day at sunrise. At that time, all of the dancers form in two rows facing the rising sun and extending their arms, worshipping not the sun but the Great Spirit, through the medium of the sun's rays. The medicine man offers a prayer to the Great Spirit, which refers to the creation of the world and every living thing. This prayer is not only for the benefit of the participants in the dance, but for all the human race. While this prayer is being delivered, the drums are beaten and the "prayer song" is sung, each dancer meanwhile softly blowing his eagle bone whistle. At the conclusion of this prayer, the sick and ailing are brought to the medicine man, who again prays over them.

It is the earnest hope and belief of all that they will be made well through their own and the medicine man's prayers. There are three other periods during the day when the medicine man prays over the sick. After the morning ceremony, the dancers have an hour in which to repaint their bodies and take a rest before beginning the long day's grind of dancing. During the three days and nights of the dance no food or water passes the lips of the performers. Every man who joins this dance does so in the belief that he, or some member of his family will be physically and morally benefitted.

The dancers now retire to the dance hall, and after another prayer is offered to the Great Spirit by the medicine man, they commence stepping back and forth towards the center pole, blowing softly on their eagle bone whistles, accompanied by the drums and the chanting of the women. At intervals they will rub the center, or "medicine" pole with their hands, or with the eagle wings which some of them carry. In the same manner they will transfer the "medicine", or the virtues of the medicine pole, to their bodies. This dancing is continued until the dancer is exhausted, or as long as the dancer wishes, when he retires to his stall for a short rest and communion with the Great Spirit. During these rests, many of the dancers are said to have visions of things to come, or of events which have passed from memory.

On the fourth morning, the medicine man and the dancers face the sun as it rises in the east and offer further prayers and thanks to the Great Spirit. All then proceed to the adjacent river and wash off the ceremonial paint, with which their bodies were liberally daubed at the commencement of the dance. They also drink quantities of water, which usually results in violent vomiting. This naturally has the effect of completely cleansing the stomach, and no doubt has some beneficial results. At any rate, many men who entered the dance with disorders of one kind or another, emerge much improved in health. A feast follows the conclusion of the dance ceremonies, in which not only the dancers, but any other Indians wishing to do so participate.

RECREATIONAL ACTIVITIES ON THE OMAHA AND WINNEBAGO RESERVATIONS

By Homer Rainman - Recreation I.E.C.W.

Speaking of recreation, a man once said, "Men cannot labor on always. They must have recreation, and if they have it not from healthful sources, they will be very likely to take it from poisoned fountains, or if they have pleasures which though innocent, are forbidden by the maxims of public opinion, their pleasures are liable to become poisoned fountains."

Beginning October, 1935, as part of my work, I drove to Macy twice a week to help take charge of the recreational program which Mr. Carmody, our Recreational Director, had so carefully mapped out for the winter season. The Macy community hall is a newly constructed building where the public is cordially invited to come during their leisure in the evenings to enjoy themselves in relaxation, fun and laughter. One room was vacated for all those who wished to play ping pong and by the end of the winter months, we discovered that most all who participated in the game of ping pong had become very skilful.

In another adjoining room we had such games as pegity, checkers, hookum, dominoes and card games. We also had volley ball, boxing and basket ball in the gymnasium. Mr. Carmody with the experience of playing basket ball in both high school and college, besides a successful coaching career to his credit, had charge of basket ball. He organized several fine teams into a league; drew up a schedule in which every team played every other team, sometimes referred to as round robin in tennis. This went over big with the players as well as the spectators.

Each player was required to pay a fee of ten cents and this in turn was given to the janitor, who after all was responsible for keeping the gymnasium floor clean and swept each night.

This was the first year that a number of our Indian boys took an interest in the manly art of self-defense, and as a result we have some very promising youngsters, who by next year should make a good account of themselves in the Golden Gloves Tournaments.

On Thursday nights we had the same kind of recreation at the Winnebago auditorium as we had at Macy. Out of both communities we are proud to state that we had several fine independent basket ball teams that always made a good impression whenever they went to other towns to play.

Not wishing to be outdone, the girls organized a basket ball team. Although most of the girls were inexperienced they showed signs of developing into a winning team for the coming year. The average attendance at both Macy and winnebago was about 190 for the winter season just ended. What to do with leisure has and is a great problem on our reservations among the younger set. If we, as leaders can overcome a part of this, we really will have accomplished something worthwhile.

EXCERPTS FROM "A CENTURY WITH THE SIOUX"

By Frederick B. Riggs

We were driving across Minnesota, the "Land of the Dakotas", my wife and I, with our daughter Winona, named because she belonged in the land of the Dakotas where she was born, and is the granddaughter of missionaries who came there a century ago and lived and labored there for four generations. A century of Amer-Indianism has affected her.

The aborigines of Minnesota called themselves Dakotas (friends or allies) but the French explorers named them Sioux (a name having a French sound - maybe corruption of Algonquin word Nadouessioux, meaning enemies). The land of the Dakotas is one of the most beautiful regions in North America - land of a thousand lakes, surrounded by beautiful woods, interspersed by greenest meadows.

While we were discussing this history, we were riding along the shore of one of the most beautiful Minnesota lakes, in the suburb of the great city of Minneapolis. Our eyes caught a rock by the roadside. On its bronze tablet we read that there in the year of 1835, a century ago, the Pond brothers volunteer missionaries to the Dakotas, built their log cabins. That marked the beginning of a different kind of White invasion. Immediately afterwards Dr. Thomas Williamson, one of the first medical missionaries of the "American Board of Commissioners for Foreign Missions" (original Americans were then classed as foreigners) came to Lac-qui-parle on the Minnesota River, over toward the western edge of the land of the Dakotas. And soon Reverend Stephen R. Riggs and his wife Mary came to the aid of the Williamsons.

After thirty years these missionaries had made only a few converts. Meanwhile, however, they learned the Dakota language, which they reduced to writing, wrote Dakota literature, completed translations of the Bible, hymn books, school books, a Dakota grammar and dictionary, all of which proved invaluable later on. In wisely developing a literature in the Dakota language they met the Indian where he was. There were, and still are, teachers who begin with the Indian where he is not, by forcing the English language on him. History has proved that the missionary's method was the correct one.

The Dakotas were slow in conversion to Christianity, not because they were irreligious. They were, in their way, more religious than the whites; everything has to do with their religion, and their own religion seemed all-sufficient to them. The results of this fact were soon to be seen. Hemmed in by the whites on the east and south; their food supply vanishing on the west; payments from the Government for their lands forgotten; the Dakotas were starving. They heard that the whites were fighting their own folks in a civil war in the south. Fighting their own folks! Who ever heard of the like! Dakotas never had done that! Then it dawned on them that now was their opportunity to be rid of the detested whites who were cheating and robbing them.

The "Sioux Outbreak", as it was called, was soon subdued by United States soldiers though hundreds of whites were killed. However, the Indian converts saved the lives of the missionaries. They had risen in what seemed to them a righteous cause, and since every act in their lives was related to their religion there was only one reason for their defeat - their deities had failed them; the god of the whites must be stronger. Then a marvelous change came in the psychology of the thousands of Dakotas who were imprisoned at Fort Snelling, and Mankato, Minnesota, and at Davenport, Iowa.

The missionaries followed the Indians into the prisons and found them ready listeners. The prisoners were without exception converted to Christianity. When they were transferred four years later, under military guard, to a barren camp on the Missouri River (Crow Creek, near Chamberlain, South Dakota), there they nearly starved to death, but remained faithful to the religion of their white conquerors.

Then came Reverend John P. Williamson, son of Dr. Thomas Williamson, into their prison camp as their physical and spiritual saviour. When their food was reduced to mostly cottonwood bark soup, John Williamson prevailed upon the military authority to allow him to be responsible personally for a large party of the Indians and he "chaperoned" them on a buffalo hunt that saved their lives. And the lives of those hunters and their families were well worth saving because they in turn became missionaries to the wild Indians in the regions to the west and converted them practically all, till there are today very few Sioux or Dakota Indians who are not members of some Christian church. Reprinted from The Word Carrier - Santee, Nebraska.

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"ROAD MARKERS"

By William J. White - Group Foreman



Road Marker

The Road Department of the Standing Rock Reservation has incorporated the Indian head and the Standing Rock in their road markers. The stencil for the sign in this picture was drawn by Leo Halsey, an Indian of this reservation.

The adoption of some symbol to differentiate between Indian and other roads is necessary as well as timely. The road program of this res-

ervation has been developed to a point where most of the labor and some supervision is Indian. Therefore, a more appropriate symbol could not have been chosen. The Standing Rock Agency can be taken as defining the limits of the road building and the Indian head as representing the accomplishments of the Indians on this reservation.

THE ANNUAL BUFFALO ROUND-UP

By Jack Howell

The earth rocks under the deafening thunder of thousands of hoofs and a swirling sea of giant shaggy heads speed off over the high prairies in a fear-maddened stampede. The annual round-up of the Yellowstone Park buffalo herd is on. A band of park rangers and Indians in colorful hunting garb ride after the herd at breakneck speed, trying to keep the buffalo headed for the corrals. If the herd were to turn and a rider's horse stumble, it would mean instant death for the rider.

Once started on this mad gallop from its grazing ground in the park, the herd keeps up its heart-breaking pace for 15 or 20 miles before any of the animals slacken their speed. It is the task of the riders to keep the herd leaders headed toward the seven mile fence which stretches across the valley wherein the buffalo corrals are located.



Monarch of the Crow
Bison Range

A large opening several hundred feet long has been made in the fence. But several times in recent years leaders have missed this opening, only to plunge through the heavy rails as if they were so many matches. Five miles up the valley is another stoutly-built fence, running parallel to the first. There are no fences closing the ends of this "trap." The park rangers took advantage of the terrain to save building this extra ten miles of fence.

The open ends of the parallelogram are on the steep sides of the foothills rising from the valley floor. If the buffalo continue in their headlong flight, once inside the trap, and turn toward either open end, their speed is checked to a slow walk when they start up the steep sides of the valley.

The man who designed these fences knew buffalo. In the event the buffalo continue to climb the precipitous sides of the valley, they are ingeniously and unsuspectingly turned back toward the lowlands.

The original purpose of this buffalo round-up, held in Yellowstone Park each winter, is to bring in the herd for inspection and culling out of all inferior specimens. In this manner the herd of some 1200 animals is kept in tiptop shape. The animals to be eliminated from the herd are shot and butchered, the meat being given to various Indian tribes for winter food. The execution of one of these doomed buffalo is a sight one will never forget.

A rifle barks from the top of the corral. A giant, shaggy-headed bull slumps to his knees, astonishment and curiosity shining in his little pig eyes. A second shot rings out. The bull sprawls to the ground. A crimson stream worms through the yellow sand of the corral floor. The little pig eyes are no longer curious. Although in the past the slaughtered carcasses have usually gone to the northern Indians, several carcasses and hides were shipped to tribes in the southwest the last two years.



Part of Bison Herd at Yellowstone

Notwithstanding the fact that the words Indian and buffalo have been inseparably linked in the history of the west, there are thousands of Indians in that part of the country who have never seen a buffalo, or tasted buffalo meat. The occasion of four carcasses and 12 hides and sets of horns from the park herd being shipped to the Indian school at Santa Fe after the round-up of winter before last was one that may go down in Indian legends of the future, telling how the people again ate the cherished meat and obtained buffalo robes for old ceremonials that had of necessity been abandoned for years.

As part of the new Indian program, the park officials have distributed several head of the better type of buffalo among the Blackfeet, Flathead, Crows and other northern tribes. These animals are being used as foundation stock for the Indians to build up their own herds. On first thought, it would seem more economical and reasonable for the government to give these Indians well-bred cattle. But the element of human nature enters into the scheme. Whereas many of the northern Indians are farmers and ranchers and expert at stock raising, there are many other who cannot, even today, settle down to the humdrum of life as a rancher. Reprinted from the San Francisco Chronicle.



ACTIVITIES AT THE SEMINOLE DAY SCHOOL, DANIA, FLORIDA.

By Elsie H. Devol, Teacher

Beginning the week previous to Mothers' Day, the pupils of the Seminole Day School have been pursuing a unit on "Camp Improvement." The unit has been built about the serving of the noon luncheon; lunch having been served daily in the camps and mothers being invited to come and help prepare lunch in the school kitchen. The Camp Fire Outdoor Book was used as a guide as it contains recipes for many dishes which combine vegetables and meats in a wholesome meal.

As food was prepared in the kitchen and served in the camps, the teacher tried to stress points of sanitation which will be a help in the daily lives of the people. As the little party of schoolchildren came to the camp bearing some savory viand, it seemed possible to make suggestions concerning camp neatness and cleanliness without sacrificing the friendship of the older people.

The last day of the Seminole Day School, the pupils of the school gave a little program which served as a culmination of the unit of work on Camp Improvement. Oral compositions were given on the events of the program. These talks described articles which were constructed in school and which it is hoped will be useful daily in the camps.

Readings, previously published, and descriptive of lunch serving in the camps were also given. Then songs were sung to emphasize healthful food and camp sanitation. An original song, composed by the Seminole School students, sung to the tune of "Billy Boy" was sung by Howard Tiger and Moses Jumper. Mary Tommie, one of the Seminole Camp Fire girls was presented with a Wood Gatherer's Ring by the Guardian, which marked that Mary made another step in Camp Fire work. The picking and marketing of huckleberries and the the cleaning of the yard about her own camp were recent activities for which Mary completed the requirements in order to receive the Wood Gatherer's rank.

At the beginning of the program, six camp fires were lighted in the road fronting the schoolhouse. These fires were laid in the typical Seminole style with logs pointing outward in the four directions. The gay dress of the Seminole school children, singing and speaking on the school porch, and of their parents, who were sitting in the grass watching the performance, was picturesque in the fire light.

The last number of the program was given by Mary Tommie, who explained and demonstrated how to toast a bacon and cheese sandwich on a pointed palmetto stick. The Seminoles were given opportunity for closer acquaintance with the federal employees and their families; and thus was cultivated that spirit of trust and confidence which is so essential a factor in the success of any project looking forward to the betterment of the Seminole people.

WHAT DOES A FIELD NURSE DO?

By W. W. Peter - Area Medical Director - Navajo Agency

A field nurse in the more primitive areas must be a versatile person of great resourcefulness. Her time is spent "in the field" and with us that means desert mostly. She must be able to drive a car of uncertain vintage and vitality over roads that are trails or less. In the dry season she and all she carries gets covered with dust. In the wet season, with mud. She must be able to live with herself as company, for much of her time is spent alone.

The following items are taken from an account of what one nurse did during the course of a year's work.

IN SCHOOLS. Helped the physician give the biannual physical examinations in three schools. Schick tested 45 pupils and later gave 30 diphtheria toxoid. Gave 16 smallpox vaccinations. Took 67 blood specimens for Wasserman testing and found two were 4 plus. Gave 55 pupils the tuberculin test with nine positive reactors.

EYE WORK. During the school year gave pupils in three schools bi-weekly trachoma treatments, when the state of the roads permitted me to get there. Explained how eye diseases are spread.

HEALTH AIDES. Taught the one assigned to me how to instill copper drops into eyes. Taught her how to help give small children baths; how to brush teeth; wash hands and face before going into schoolroom and before eating. Had her explain to the Indians when physician and nurse would make scheduled visits.

EPIDEMICS. Measles swept through my district. Most of the infants and preschool children were stricken. Many got pneumonia and some died. Hospital so filled many cases had to be cared for in the hogans. This epidemic came at a time when roads in part of my district were impassable. There were some cases of scarlet fever, mostly light, and no fatalities.

MATERNITY AND PRENATAL. I find most of my prenatal cases when I make home visits. I try to keep a check on them by monthly visits. Often they move away. I have been able to persuade a number to go to the hospital for examination and a few to the hospital for delivery.

TUBERCULOSIS. Not a great deal has been accomplished against this disease. I persist in telling about the mode of transmission. Lately I have had more inquiries about how tuberculosis spreads than in previous years. When I first spoke of diseases and how transmitted, they would shy away from the subject. Later I found out that they believed if they spoke of a disease, they would contract it.

INFANT WELFARE. I do instruction wherever they speak English or where I can find someone to interpret for me. Where artificial feeding is necessary, I instruct the mother or some other member of the family in the proper preparation of the formula. This past year we have had fewer cases of diarrhea.

TRACHOMA. School children receive treatments while in school. But the trachoma cases in the homes still remains an unsolved problem. In some families the majority have "sore eyes." Some come for medicine, or even go to the hospital during an acute attack. But to continue treatment when not suffering is another matter.

TEETH. Many have infected teeth and gums with resultant aches and pains. We are greatly in need of more dental service. Last fall a dentist examined the pupils in two schools but before he could do any work he was detailed elsewhere.

SYPHILIS. There are several known cases in my district. We have been able to get some of them under treatment.

MISCELLANEOUS. Last summer I spent five weeks at the Health Aid Institute teaching infant care to 97 Navajo girls. I also attended state nursing and also public health conventions. I spent two days in the center while Navajos were voting on the Indian Reorganization Act.

Field nursing service was begun in 1928. There are now nine field nurses in the Navajo area. Three to five new positions are being established. The development of day schools will afford field nurses better facilities for work than the hogans present.

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SODDING STOCK PONDS

By Edwin Bayhille

Assistant Leader, Pawnee Agency, Oklahoma

After the water tanks (dams) are completed, they must be taken care of by sodding them over with bermuda grass to keep them from washing and leaking. We have been doing this work as fast as possible to keep ahead of the dry season.

About three tanks are now completed and all washes and leans have been stopped so there is no danger of losing any dams.

On the dams which have been sodded, the grass has grown about knee high and with this background of dark blue water it presents a very beautiful picture.

OPPORTUNITY KNOCKS FOR STANDING ROCK YOUNG MEN

By Lorenz C. Lippert

Superintendent, Standing Rock Indian Agency, North Dakota

The line forms on the right. Give a look. It is the line of young men at Standing Rock answering the knock at the door of opportunity. Look them over; tractor operators, clerks, mucker operators, rodmen, truck drivers, telephone linemen, foremen, sub-foremen, timekeepers, leaders, mechanics, draftsmen. They are a good bunch of men doing a good job at earthen dam construction, truck trail building and the many other phases of I.E.C.W., and road construction.



Cutting Fence Posts to Standard Lengths for Fence Units

Yes, you're right, there are a few older men among them, but not so many and not so old. They are mostly leaders in I.E.C.W. Notice that solidly built fellow with the round face and round smile? That's "Sitting Bill" - I mean Ambrose Eagleboy from the Cannonball District. He used to run a tank around France during the World War. Now he is running a "cat" for Roads. That fellow that looks about his build? That's Bob Murphy. He runs the mucker, blade, "cat" or what have you. He built a dam a couple of years ago with a "cat" and scraper almost by himself. It's down on One Mile Creek below the Agency. You'll want to see it next time you go down that way.

But it's those young fellows you're interested in, you say. Well, give a look at that tall fellow who looks like a Senator. That's Jimmy Archambault. He graduated from high school at Fort Yates a couple of years ago



Tractor, Elevating Grader
and Part of Wagon Fleet

Now he is operating a "cat" for I.E.C.W. It took him a year to get on to the ropes but he is O. K. now. You are looking at that little fellow with mischief in his eye? That is Theron Jamerson. He got his training under his dad, working on Roads. He can handle a "cat" or blade and isn't bad on a mucker. Yes, he's young.

That stockily built boy is Orlie Comeau. Orlie started on I.E.C.W. as an enrolled man on telephone construction. He developed in-

to a good lineman before we finished our telephone construction. We got in a hole for a mucker operator on roads a year ago. Orlie worked for a month with a man who knew the game. Now he can handle a blade and mucker. That other tall sober looking fellow? That is Raymond Higheagle. He is in charge of the telephone lines now as sub-foreman. He is a good lineman. He started with the bunch as an enrolled man when we began to do telephone construction work. three years ago. He and young Comeau took to that kind of work like ducks to water.

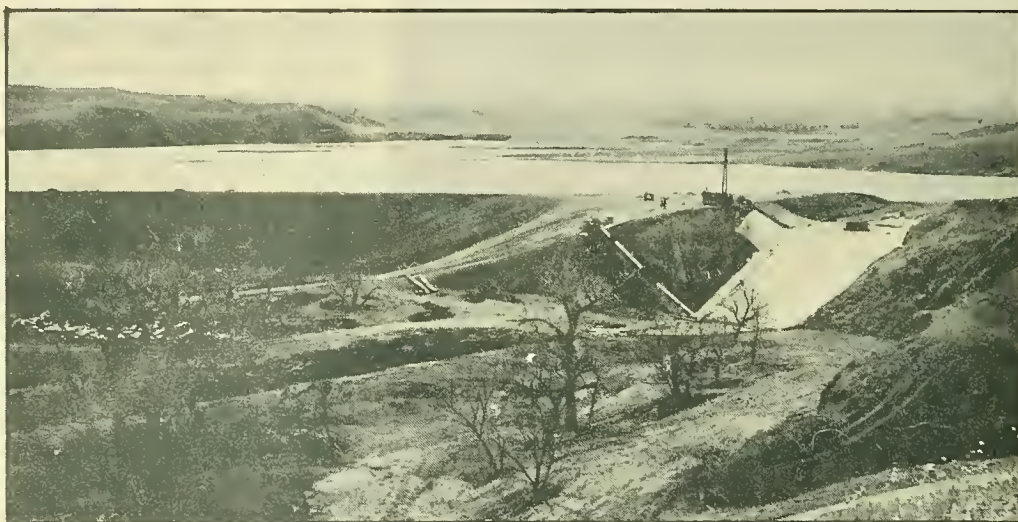
That cocky fellow with the Clark Gable mustache? That is Francis Gipp. He's a rodman for Roads. That scholarly chap next to him is Ed Baine. He used to be a rodman for Roads, too, but they're making a draftsman out of him now. The two boys just behind him are Charles Howard, Jr., and Clay Mahjor. They have developed into "cat" operators during the past year. I've been wondering how long it would be before you asked me the name of that good looking young fellow. He's "Wallie" McLaughlin who is road clerk. He took a Form 8 examination last year to qualify.

How many of them are there in that line? Say, count them yourself and they're not all there at that. The best clerk we had in I.E.C.W. isn't there. He is Antoine Howard. He took work at Haskell several years ago. We put him in the I.E.C.W. Office as an enrolled man back in the days when it was tough to get a clerk authorized under I.E.C.W. He took a hold right away. Then we got him an appointment as an I.E.C.W. clerk. After that he wrote a Form 8 junior clerk exam and he came up to my office as my stenographer. Then he passed a regular civil service examination and accepted an appointment with the Immigration Department.

You are right. These boys are getting some mighty good training. That is because they are willing to take instruction and the men heading up I.E.C.W. and Roads are anxious to give them a chance to make good.

EMERGENCY CONSERVATION WORK AT CHEYENNE RIVER RESERVATION, SOUTH DAKOTA

By Harry W. Morris, IECW Project Manager



Dam and Reservoir Project 104 - White Horse Dam - Cheyenne River

The Cheyenne River Reservation lies in the west central part of South Dakota. The counties of Dewey, Ziebach and Armstrong are contained in the reservation, some of all three counties being in the closed area. The southern boundary is the Cheyenne River which empties into the Missouri River about thirty miles southwest of the agency, the Missouri forming the east boundary of the reservation. Thus located, the lands of the Cheyenne River are in the heart of the drought area.

The people of the Cheyenne River are Sioux, which means that they are range people. Their lands, which total 1,500,000 acres of closed reservation and 1,250,000 acres of alienated land, are range lands. Thus stock raising is the natural bent of the Cheyenne River people. They are not farmers. Their land is not suitable for farming. The value of the grazing land is \$3,500,000 against \$65,000 for agricultural land. Therefore it is only feasible and natural that any improvements should be along the stock and range idea.

In 1932 when the drought started to be serious the reservation was in fairly good condition. Each Indian family had a few cattle but the bulk of the land was leased to larger interests, some of them running thousands of head of horses or cattle. Then came the drought. Most of the grass shriveled up, the balance became overgrazed, the water non-existent except for two rivers, Cheyenne and Missouri, which streams were too far from most of the stock to do any good whatsoever. No crops were raised, and all in all the people were reaching a desperate state. Then came hope.

Congress passed a bill authorizing Emergency Conservation Work. Someone in the Indian Office saw the possibility of Indian reservations being included in the scope of the E.C.W. From this idea came I.E.C.W. which has completely changed the conditions and state of mind of the Indians. Now they see hope instead of despair, good living conditions instead of abject poverty and are able to visualize the time, not far distant, when their lands will again be stocked with their own cattle.

Naturally the first thing to occupy E.C.W. was the water situation. Where there is water stock can survive because vegetation will grow. So the first task was to provide water. Springs were cleaned out and boxed; wells were dug and drilled to take advantage of the natural flow. Dams were built to provide reservoir space for melted snow and rain. These improvements were all made for the benefit of the people as a whole and not for individuals.

In the beginning the work was new to everyone. Engineering ability was needed and was scarce. No one had much experience with small earth dams, which has remained the major part of E.C.W.'s work. The force was hastily mobilized and the Indians went to work by degrees. This was all new to the Plains Indians. Some of them had been "outside" to work, but these were greatly in the minority. No one knew any more than anyone else so during the first few months, maybe production costs went up. But as time went on the work was organized, a supervising force of engineers was formed, attention was paid to design and supervision, employees were weeded out and work began to progress along well-planned, regulated and executed lines.

Two years ago the comparison of an Indian crew with a white contractor's crew, would run about 6 to 10 - in other words the Indian crew would produce about three-fifths of the amount of the work which the same sized crew of white men would produce in the same length of time. Now they are about even. The Indian has learned to work.

From a time when a great majority of white supervising and facilitating personnel has come a gradual change as Indians were fitted for the work to the point where only six out of twenty personnel are white, the rest being Indian. The Indian is learning as he works. We have machine operators, tractor operators, skilled concrete men, carpenters, mechanics, welders, sub-foremen and senior foremen who have gradually worked up from ordinary labor to these positions. At the nursery, men are being trained to handle the care and breeding of the plants and trees. When at all possible, we take advantage of short term industrial schools which may be held in the vicinity.

Considering the material benefits to the reservation, the improvements to the range have amounted to forty-four cents per acre. Some of the work accomplished includes 130 small dams of an average cubic yardage of 4,000, forty miles of range fence, four large dams totaling 272,000 cubic yards, each with a permanent concrete spillway, 204 miles of first-class telephone line, 13 springs developed, 16 wells dug and 20 drilled including three artesian, 57 acres of community gardens all irrigated, thousands of acres of

grasshopper and prairie dog extermination, besides the necessary buildings for quarters, garage and nursery. During the past three winters, by feeding the horses on the winter jobs, E.C.W. has saved a large number of these animals from death from starvation or exposure. This is a partial resume of the work accomplished prior to April first, 1936.

By far the largest part of the money expended for projects has gone for Indian labor. In addition to this, whenever possible materials are purchased from the Indians. Last year about nine hundred tons of prairie hay were bought from the Indians who cut it on their land. This year over six thousand fence posts were purchased from our Indians. As far as machinery on the projects is concerned, it has been found that elevating graders and dump wagons will move dirt more quickly and more economically without reducing the number of laborers, than any other method.

Regarding adult education, the other departments have cooperated greatly with E.C.W. on this program. There have been many district meetings and each time a speaker has been asked for, he has responded if at all possible for him to do so. All of our project camps are family camps and it is much more difficult to conduct properly an educational program under those conditions than if we had boarding camps. Under the circumstances, however, we are succeeding very well. Under the set-up for the future we plan to have a capable man to handle the education, recreation and welfare on our projects. This feature will prove highly beneficial inasmuch as heretofore this phase has been somewhat neglected.

All in all, the Emergency Conservation Work has filled such a great part of the reservation program, its benefits have been so far-reaching, its work so badly needed and its results so profitable and noticeable, that it is the sincere hope of every member of the Cheyenne River Reservation that it continue.



Spillway on the White Horse Dam - Cheyenne River

THE PEACE PIPE

By Max Blacksmith - Oglala, South Dakota

Many years before the white men ever dreamed of America, and while the red men were still roaming these great vast plains, a great gift was bestowed upon the Sioux nation.

Two young warriors were out early one bright summer morning hunting game. On their way back from the hunt, not far from their lodge, they met a beautiful young lady. She had a peace pipe which she said was a token for the Indians, chiefly for their own benefit. One of the two warriors became infatuated with her immediately.

He told her of his love, but she declined it. His pal noticed how beautiful the girl was, too. It did not take very long before the two braves quarreled and became very jealous of each other, since they both cared for the same girl. They argued for quite a while until the first warrior won.

Suddenly after the difficulty appeared a cloud right out in an open clear sky. This cloud covered the pretty maiden as well as her lover. It seemed as though a vapor had transformed them into swarming rattlesnakes. For a long time the rattling could be heard by all those around, when suddenly the cloud disappeared and before the lodge stood the beautiful young lady and besides her were her companion's bones.

The snakes had eaten him and had disappeared with the cloud. To see something of this nature horrified the second brave until he hardly knew what to do. The young maiden told him to go back and put up a wigwam.

"It must be built away from everyone else," she said. She also told him that she would come to see him in his new home. But before she could come ten men were to assemble in the wigwam and had to be men who had never sinned nor committed any type of crime.

The young man returned to the camp and told his people of his experience. The wigwam was built immediately and ten honest men were selected from among his people. They went to the tent and seated themselves in such a manner as to form a complete circle as was customary in those long ago days, while the young brave went to get the pretty maiden.

When they came to the newly built tent the maiden told the ten braves that she had brought the peace pipe with her and that for generation after generation the Indians would live a fearful life under the power of God or their spirit. One of the ten men was to be selected as one who was to be custodian of the pipe.

At his death his son was to become the immediate heir to the pipe and so on for the generations to come. In the event that there was no son for an heir, the family must appoint the one who is leading a decent life from among their people as the one who was to become custodian of the pipe.

After she told this story she presented the pipe to one of the men and apparently was preparing to leave the camp. Everyone had come to see her. They were amazed to see her saunter toward a little hill. They saw her lie down and roll about as if she were greatly terrified. With surprise the tribe saw a buffalo galloping over the hill.

From that day on, this peace pipe was kept sacred. Everyone was afraid of it. No one dared to open the bundle.

A few years ago four Indian policemen from Cheyenne Agency in South Dakota, went out and seized the holy pipe. They took it to the superintendent of the agency, but he told them to return it to the old Indian from whom it had been seized. They did. However, before they returned it to the old Indian brave, the four men were tempted and wondered what was inside the bundle.

They decided they would open it and see. In less than two years, each of them had died. It seemed that there was an order than anyone desiring to see what was inside of the bundle, must have four honest men get together and have them pray in the Indian fashion for four days. On the fifth day, before sunrise they would then be permitted to open the bundle to see what was in it.

It is said that the contents of the bundle are marvelous. It contains a stone that is crimson red and which serves as the bowl for the pipe, while the stem is painted with war paint. This peace pipe is now in the possession of Mr. Eli Bad Warrior who lives on the Cheyenne River Reservation in South Dakota.

* * * *

NEWS FROM THE SCHOOLS

Sequoyah Orphan Training School, Oklahoma: Betsy Bengé From Sequoyah has the distinction of being the first Indian girl in America to become a Golden Eaglet in Scout work. Dennis Groundhog, a prominent Boy Scout, has qualified for the rank of Golden Eagle. Dan Tilden became an Eagle Scout in June, 1934, probably the first Indian boy to attain that rank.

Eufaula Boarding School, Oklahoma: In an essay contest sponsored by the Home Makers Educational Service, Freeport, New York, Evelyn Bevenue, a sixteen year old Creek Indian girl won national recognition by placing among the winners of this contest. Miss Bevenue, whose essay was very highly commended, received a certificate of award for her work.

THE GOVERNMENT INDIAN DAY SCHOOL AS A COMMUNITY CENTER

By Joe Jennings - Superintendent of Indian Schools

(Speech delivered at the Social Workers' Conference at Atlantic City, N.J.)



Father and Son Working In 4-H
Club Garden - Shoshone Agency

On the Sioux reservations there are thirty-one one-teacher schools, four two-teacher schools, one three-teacher school and four four-or-more-teacher schools. At each of these schools five to eighty acres of land are available for agricultural and other purposes. As most of these schools are located near creeks, bottom land is usually available for agricultural purposes. The employed personnel of the one-teacher schools consists of teacher

and housekeeper, usually man and wife. For many years past the day schools have been the center of most of the community activities. Christmas gatherings, recreational meetings and Indian Service meetings have usually been held at the schoolhouse.

The teachers, with the assistance of the older boys and sometimes the Indian parents, have raised vegetables for the use of the school table. At many of the schools, potatoes, turnips, carrots and cabbage were produced in sufficient quantities for the use of the teacher's family and the noonday meal for the schoolchildren. Boys were encouraged to learn better methods in the protection of such vegetables and to grow gardens of their own. Many of the teachers visited such gardens and gave needed help and advice. The patrons and pupils were encouraged to visit the school gardens during the summer so that they might see the results of improved methods in gardening. At many of the day schools, 4-H Clubs for boys and girls were organized by the Extension Department and the teachers, and the teacher and housekeeper directed such work.

The housekeeper had the assistance of the older girls in the preparation of the noonday meal, and much practical, useful knowledge was acquired by the girls in this work. Many excellent Indian cooks give credit to the day schools for much of their skill.

Many of the housekeepers in the past held meetings with the women and gave instruction in sewing. During the past year or so, the housekeeper's work with the women has been greatly broadened. Regular meetings have been

held with the women and planned lessons given in sewing and cooking. A great amount of surplus material from Army stores and elsewhere has been sent into the Sioux country and turned over to the day schools. This clothing has been made into suitable clothing for Indian boys and girls.

The housekeeper in some instances, with the cooperation of the school nurse, has given health lessons and demonstrations. Indian women have been encouraged to ask for assistance, not only in sewing, cooking and health, but also in other matters which affect their welfare.

Both the teacher and the housekeeper have visited and made the acquaintance of their patrons. Fortunately, many of our teachers and housekeepers have been working in their respective communities for years, and there exists a warm friendship between such employees and the Indian patrons. The teacher and housekeeper are considered as sub-agents and the Indians go to these people for assistance and advice which ordinarily would be given by the superintendent or farmer.

On the Rosebud Reservation, school employees, with the assistance of Extension workers and interested Indian parents, have developed large community gardens. Wheat, potatoes, turnips, beets, tomatoes, cabbage are produced in large quantities, and each family shares in such products according to the labor they have given. Community root cellars have been and are being constructed at these schools. An extensive community canning program, to be held at the day school centers, is planned for the coming year, not only on the Rosebud but on the other Sioux reservations.

At the present time, our teachers and housekeepers are developing a recreational program for children and adults. Inter-community games of baseball and indoor baseball are frequently held on Sundays during the spring, summer and fall months. Indoor games are a regular part of winter community gatherings.

Scores of meetings have been conducted at the various day schools on the Sioux reservations during the past two years, for the purpose of explaining and interpreting the Indian Reorganization Act. This, in itself, has been a tremendous adult educational program and it is proposed to continue such educational work so that the Indians may be fully informed as to their civic responsibilities and opportunities under the Indian Reorganization Act.

In addition to the activities which have been carried on in the past and which are now going forward, it is our intention to develop community shops so that the men may repair their agricultural implements, make and repair harnesses, construct simple furniture and so forth. It is also planned to construct community bath houses where the men, women and children may come and bathe, and where the women may do the family washing. The importance of this is readily seen when it is recalled that one of the most treasured possessions of the Sioux family is the water barrel, as water, in some instances, must be hauled for several miles. It is also our intention to develop an adult educational program, offering a variety of courses for the men and women of these communities; courses in citizenship, arts and crafts, homemaking and agriculture will be emphasized in this program.

A STORY OF THE PAPAGOS

By Laura Murray



For nearly a hundred years the Papago Indians of the village which lies around the grand old mission of San Xavier near Tucson in southern Arizona have kept a record of the memorable events of their life. From an intricate pattern of lines, dots, and crosses, red and blue, the old man of a certain family, and the heirs to whom he teaches the art, can read a full and infallible history of war with Apache and Mexican, of the arrival of the white man, his railroad, his diseases and his liquor, of full crops and lean ones, of murders and kidnappings and of great celebrations, songs, games and dances.

The entry for 1926 reads in part: Cerenaca (a distant village) had a meeting and decided to sing for San Xavier. When informed of this, San Xavier said, "Sing in order to show the young people how it was once done, and to bring back memories of the old. San Xavier agreed and sent to the agent to get permission, while the white people now objected to many of their customs. He gave them permission."

So at that time "a dance and women's games" were held, but for some unexplained reason the races were never finished. And so it was that for five years, no dances were held, but the desire remained in the minds of the older people to show the younger ones how it was once done.

In 1931, Miss Marie Gunst of Tucson, a student of anthropology at the University of Arizona under Dean Byron Cummings, became interested in the ancient ritual of the Papagos and made friends with the people of San Xavier. She convinced them that the whites no longer "objected to their customs" and that the time was ripe for a revival of their dances.

So for the sixth time on the afternoons of March 21 and 22, a large group of spectators, more Indian than white, gathered in the plaza directly in front of the ancient and beautiful mission church, to see and take part in a program of selections from the rich tribal ritual of the Papagos.

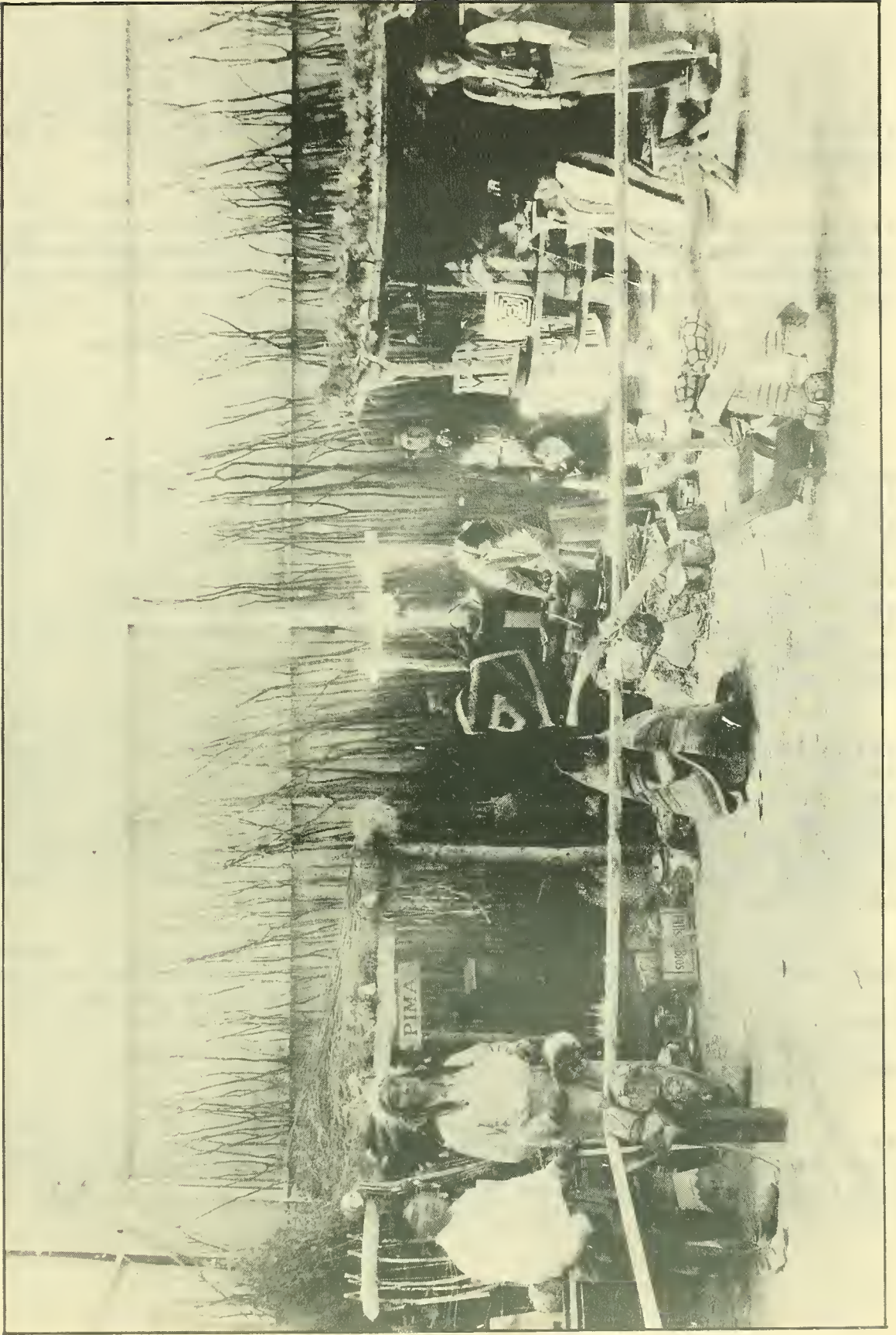
First on the program came the dramatization of the seeming death of E-e-toy, the Elder Brother, chief deity of the ancient Papagos. He it was who led them in conquest across the desert land and taught them to meet its every daily problem, and vanquish it in song. He was finally attacked by Nyui, the Buzzard, an evil force, but he triumphed and rose again. The dance is a simple one in which two circles of dancers, dressed in their best holiday costumes, move about an open center.

Since the story of the death of E-e-toy affects all the people, this is a social dance, and bystanders who wish may join in it. Several older Indian women did so, winning the approval of the others who urged them on with cheers and applause. A clown, or funmaker, adds to the merriment. Originally this dance was one of the Limos, the triumphant celebration of the successful warrior's return.

Next came a "Humming Bird" group, part of the creation cycle, warning the people against the abuse of nature's gifts, particularly the sin of drunkenness. A little intermission for the changing of costumes gave an opportunity for the demonstration of the primitive costume and dwelling. Two little children, a boy and a girl, appeared in the ancient kilt-like costume, their bodies painted reddish brown and sprinkled with white dots in representation of the precious corn.

They ran, or ducked in and out the door of the low brush hut which reproduced the home of their ancestors as if it had been their lifelong habit. And four women played a game of "taka", a vigorous athletic affair closely resembling modern hockey, the prerogative of Papago women for ages.

The third song group was part of the Chiltko or harvest dance as given in olden times at San Xavier. The selection chosen was the song of the Kudith bird or woodpecker, and it was taught the singers by the old man who owned it - he who originally dreamed it, directly inspired by Woodpecker



himself. The dancers were twelve youths, six boys and six girls, in the traditional costume, a simple bright colored tunic or kilt.

The bodies of the boys, bare above the waist, were spotted with sacred corn symbol. In their hands they carried the symbol of the friendly cloud which has given life-bringing rain, triangular frames covered with fluffy white cotton. The eight singers, four men and four women, standing at the east of the enclosure sing the song:

The Kudith birds are winging and crossing above me,
As closer and closer they come to me.
Back and forth turns my heart within me.

And as they sing the young men and maidens act it out in dance and pantomime. Last is the song of the Go-ah-gam, the mocking bird, with the story of clouds and sun worked out in pantomime. This is the end of the ceremony, as the words of the song say, "It is the bird song that ends it all." This was the program in 1926. In other years, other portions of the ceremonies have been given, other songs, other dances, for simple in pageantry of costume and decoration as these Papago dances are, there is an untold wealth of poetry to draw upon, and it is meant to give new selections each year so that the young people may have more and more knowledge of the riches of their literature, unwritten as it is.

This revival then means infinitely more to the Indians who take part in it than to the whites who only observe. And their joy is evident. But the best part is unseen. For many weeks before the great day arrives preparations are going on, long evenings of story telling that the context of the selections may be clear, the making ready of costumes and symbols, all done with the required religious rites and ceremonies and long hard hours of practice of song and dance. Everything must be ritually perfect. The young learn with glad humility what the elders teach with reverent pride.

The Indians accept gladly Miss Marie Gunst's aid in organizing the arrangements for the dance, spreading the news, handling the crowd and explaining the meaning of the program, and they see with what interest and pleasure the visitors watch the ceremony. One fruit of it must be a little better understanding between these races, living side by side, but so far apart in thought and background.

This is too sacred a matter for the frivolity of picture taking. The only ones that have been allowed were taken as a tribute to one of the prime movers in the first revival. As he lay very, very ill two years ago, it was agreed to allow pictures to be taken just once so that he might see the result of his work and know that he had done well.

ADMINISTRATION OF RESERVATION LAW AND ORDER UNDER THE
INDIAN REORGANIZATION ACT

By Louis C. Mueller - Chief Special Officer

The charters granted the various tribes organized under authority of the Act of June 18, 1934, almost without exception contain a provision delegating powers to the tribe to enact ordinances governing the conduct of members of the tribe and the general administration of justice through the establishment of Indian courts.

Appreciating the need for a revision of the 1904 regulations governing reservation tribal courts, the Commissioner of Indian Affairs in October, 1934, appointed a committee to make a study of reservation courts and prepare a tentative plan for a judicial institution and code of offenses in keeping with modern reservation trends and requirements. The proposed court plan and code of offenses prepared by the committee was then sent to the field and to eminent students of Indian life, law and sociology for comment and criticism. The tentative draft was then revised in the light of the suggestions and criticisms offered.

It has been charged that in the past some of our Indian courts failed in the administration of justice because they were dominated and controlled by the superintendent, to whom the offender might appeal. Regardless of the foundation for those charges, the Indians were enthusiastic over the prospect of at last having a court entirely Indian in every respect with the right of appeal to three Indian judges. Considerable interest and appreciation was also evidenced in such provisions as probation, parole, jury trials and many other important privileges heretofore unknown in tribal courts.

Copies of the new court regulations were supplied to the San Carlos Tribal Council early last January, and on January 23 and 24, a conference was held with them, at which time the regulations were thoroughly discussed and explained. The Council's intelligent questions and constructive criticism reflected sincere interest and indicated careful study of court requirements and procedure as applied to their particular reservation. Their interest was further demonstrated by their action in authorizing the appointment of a third judge to be paid from Tribal Funds.

Those who contend that Indians prefer to live in a state of matrimony by virtue of a doubtful (if not absent) ritual of Indian custom marriage will be both surprised and disappointed to learn that the San Carlos people without hesitation decreed that no future marriage or divorce would be recognized unless the contracting parties had complied with the State laws.

Due perhaps to an unfortunate old Apache custom of distributing the personal property of a decedent, the San Carlos Council voted to continue to have these matters managed by the Examiner of Inheritance. With a little broadening and strengthening of their liquor control ordinance, a word changed here and there to allow the judge more latitude and discretion, the addition of an ordinance of minor importance, the regulations met the unanimous approval of the Council.

Since the meeting at San Carlos in January, conference have been held with the tribal councils at Flathead, Rocky Boy, Tongue River and many others. Among the organized tribes, the new court regulations were received with enthusiasm and were given their unqualified endorsement.

On the Rosebud Reservation, regulations almost identical to the new ones have been in effect for over a year; and we understand that no amount of argument could persuade them to relinquish their new court and code of offenses. Anyone inclined to question the ability of Indian tribes to administer justice among their people has but to read something of the history of the Choctaw and Cherokee courts of Indian and Oklahoma Territory days.

While it is yet too soon to point to all of the new courts as successful, efficiently functioning institutions, there is every reason for optimism. By the end of the present calendar year, courts will have been established among most, if not all, of the organized tribes desiring them. In another year, the process of turning the administration of reservation justice over to the Indians themselves will be complete.

I am convinced that a little assistance, encouragement and funds provided for additional judges will remove every obstacle in the path of the successful operation of these regulations.



Memorial Day Exercises At Shoshone Agency, Wyoming.

COMMUNITY ACTIVITIES IN THE CHIN LEE AREA - NAVAJO RESERVATION

By Leola E. Kessler - Teacher, Home Economics - Chin Lee Boarding School



Navajo Men and Women
Busy With Their Sewing

Chin Lee is located in the north-eastern part of Arizona, in the approximate center of Navajo land and at the mouth of the Canyon de Chelly. When water is available the valley is productive. Corn is the principal crop although peaches are also found in the canyon. The surrounding country is desert. The Navajo's chief occupation, sheep raising, necessitates frequent moves from place to place in search of better pasture. Because of this homes are scattered and a family may be found here this week and in another place the next.

It is necessary to travel many miles to reach any great number of the hogans in which the Navajos live. As a result, a bright red Ford coupe, commonly known as the "Fire Wagon", may be seen streaking off across the desert either on a visit to some day school or to a camp many times during the month.

Shall we stop at a hogan for a visit? The Home Economics worker, or Ba-na-al-ca-te as she is called by the Navajos, with an interpreter, arrives at a small home. There is a knock at the door with no answer. Finally, the interpreter walks in and the teacher follows. Inside the family is busy weaving, frying bread or doing beadwork. After a few minutes of silence, a greeting is extended and a box, wagon seat or blanket is offered to the teacher as a seat. The interpreter is seated on a sheepskin.

No definite plans have been made for the work of this particular day since it is preferred that the plans come from the women. Once the activity is started it may and often does lead to an entirely new field of endeavor. Within a short time Ba-na-al-ca-te and the women of the home may be on their hands and knees cutting out a shirt on the ground for Hosteen, the man, or one of the boys. The women of the area have been anxious to make shirts for their husbands, brothers and sons.

At another hogan, the cook stove does not function properly. Son and the teacher explore the dark interior and discover a hole in the lining. A piece of metal is finally found and attached with wire as a patch.

A hand sewing machine will not stitch. Can it be taken back to the school and repaired? But a missionary solved the problem, the teacher learned another lesson and the little hand sewing machine now stitches the family's clothes.

The Navajos are kind and friendly. One woman, in return for assistance given her, offered to help the teacher learn to weave. Last May plans were made to conduct instruction sessions at one central place nearer than the Home Economics cottage of the Chin Lee Boarding School. School was conducted out of doors at Frazier's Trading Post, with the north wall of the trading post building as a shade. Not only the women sewed but the men made rapid progress in the art.

Next, the teacher went to the Rough Rock Day School, with full camping equipment as the school was not open yet. Many used a sewing machine for the first time. Many articles were made including baby dresses, shirts, girls' dresses and Navajo shirts and skirts. During the second week a demonstration in bread making was given at this location. The women asked to be taught to make pies. One woman requested help in making a cooler in which she might keep meat. Wooden boxes were ripped apart, burlap obtained and a desert cooler made, which was taken home and hung in a tree near at hand.

Many former students of the boarding schools come to the cottage to sew while others wash or borrow reading material. Work similar to this is being carried on throughout the entire reservation by community leaders, day school assistants, home economics teachers and shop men. It is hoped that as time goes on, the entire project will grow until it will affect the lives of the people in many additional vital ways.

At present the community day school center is developing rapidly and the participation of the Navajos in its activities had gone far beyond possibility of description in a short article.



Sewing On a Navajo Skirt

ADULT EDUCATION AT TURTLE MOUNTAIN

By William J. Delormo
Turtle Mountain Agency - North Dakota

To school - mother, father, sister, brother and baby too. Mother and sister are now studying about foods, clothing and home decoration in the Home Economics and Art classes. Father and brother are building necessary home furniture while studying Home Carpentry or repairing farm equipment, establishing a set of tools in a personal kit, or perhaps developing a wind generator to charge radio batteries - all in the Farm Mechanics course. Others prefer academic subjects, reading and writing. For those who realize the handicap of being unable to read a word or write their names, this is proving a boon to several men and women. Norbert Davis and an intensely interested group are studying community citizenship made vital by a group of instructors teaching the different phases, including relation of the various "letter" organizations to the reservation set-up, current events and how to take part in and conduct meetings.

The second week of the evening classes, the student body met in general assembly and elected officers. Edward Jollie was selected to head the organization as president; Norbert Davis to serve as vice president and Lucille Dejarlais as secretary. To bring the whole student body into closer contact with its officers and to make the functions of the organization more truly the thought and will of the student body as a whole, each class elected a representative to meet with the officers.

Thursday night, marked the first social meeting of the evening adult classes. Card tables were set up in room 22 for whist players while those who preferred, attended the Rolette-Belcourt basket ball game played in the auditorium. Afterward, the game tables were placed in the auditorium also. At 9:45 sandwiches and coffee were served to members of the classes. More than a hundred plates were served. The members of the adult classes have shown their capacity for progressive education by handling all the arrangements of the evening's activities through their student officers and representatives and without appointing any teachers on the committees.

It is a pleasure to comment on our night school. It is interesting to get a bunch of elderly people together, exchange ideas and try to determine who is right and wrong. A person would expect the Indians to say, "Well, I'm too old to go to school." I have not heard such an expression anywhere on this reservation. We hope that provisions can always be made to give this opportunity to those who did not have a chance to go to school.

PERSEVERANCE

By H. M. Klentschy, Project Manager

Consolidated Ute, Colorado

Two Navajo Indians, an I.E.C.W. truck driver and helper, left one morning to take a truck load of forage to a crew engaged in reservoir construction. The load consisted of forty-two, 75-pound bales of hay and thirteen, 100-pound sacks of oats.

The distance to the reservoir site was twenty-seven miles with about ten miles of poor trail. When eight miles from the project, the truck became stalled in sand which was drifted by a high southwest wind. The truck was unloaded and after fighting sand for a distance of 400 feet, a clear place in the road was reached. The hay and oats, weighing over two tons, were then carried to the truck and reloaded.

After traveling less than one-half mile the truck was stalled again by drifted sand. The same procedure as before was repeated; unload truck; fight sand to get truck clear, carry load forward and reload. Happily this ended the hard luck for the trip and the project was reached without further mishap.

Needless to say the truck was delayed and the writer started out at 9:30 in the evening to learn why the truck had not returned to camp. I met the truck returning with two tired but cheerful men aboard. Camp was finally reached at 12:30 a. m., after 16 hours of hard work. Disregarding instructions to lay off, these two men reported for duty at 7:30 the next morning.

The above incident occurred while the writer was project manager on the Leupp Reservation. The truck driver later was a successful member of the wrestling team of the Indian School at Albuquerque in the 135-pound class.

* * * * *

Dr. Morton Myers

The Indian Office regrets to learn of the recent death of Dr. Morton Myers, who has been employed in the Office of Indian Affairs, Alaska Division for several years.

Dr. Myers was formerly physician in charge of the Akiak Hospital and recently was employed as traveling physician in the Kuskokwin River Valley.

FROM I.E.C.W. REPORTS

Navajo Agency (Western Sub-division, Arizona) This week we have been painting our equipment so that it may be known as property belonging to E.C.W. Western.

We are making two red flags marked with Danger in white, for each truck and pick-up. These are to be carried for emergency purposes and for use where loads on truck hang over the bed of the truck.

We were to have a safety meeting this Saturday but due to the holiday and the Indian Pow-Wow, it was postponed until next Saturday.

It was necessary for us to close on the day of the 30th as all of our boys, Navajo and Hopi, have some part in the Annual Indian Celebration being held in Flagstaff on the 3, 4 and 5th. Most of the Indians travel the 80 miles by wagon. W. A. Barrett, Camp Assistant.

Activities at Red Lake (Minnesota) Truck Trail: From the Red Lake River Bridge, north and west, the crew began brushing and clearing for the construction of the trail. The bridge approach has been filled and is now used appreciably by Indians living in that territory.

Type Survey and Timber Estimate: One crew of three men has worked four days in the area south of camp. Six thousand acres have been gone over - a total of 10,000 acres to date. Joseph Graves.

Road Building at Five Civilized Tribes (Oklahoma) This has been a fine week for trail building. The grading crew is still doing good work. With a good rain that came this week, the grading has been made much better. This rain settled the dust and the grading is easier. These men are shaping the trail up and if nothing happens, will soon have this part of the project completed.

At the beginning of this month the culvert crew was cut down to about half of what it was. Due to this fact they have made good progress. As there has been a break in the extreme heat, the boys have felt more like working than usual. They completed two culverts this week. If nothing happens, the boys should make about as good a showing as the larger crew did.

There have been three teams used in the hauling of rocks and other materials for building culverts. The other four teams have been used in making fills around culverts that have been completed. Some of the fills are rather large and take some time to complete.

The truck has been used mostly for hauling sand for construction work. It is also used for hauling some of the men to and from work every day. B. C. Palmer.

Work at Potawatomi Agency (Kansas) We continued on the Potawatomi this week with four crews of

different sizes and did work on the different projects that demanded the most attention.

On 30A, the construction of the masonry spillways is well on its way toward completion, and when completed, we will have no fear of flood waters such as we have had during the summer months.

We might add that we have had no rain of any value since. Our power equipment and a small group of men moved a great deal of dirt on 33 this week. With a little more attention this dam should take on the appearance of a real dam soon. The other two crews on duty at this time spent the week preparing and seeding erosion gullies that have been given other attention. P. Everett Sperry.

Work on the South Boundary Road at Yakima (Washington) Progress on The South Boundary Trail has gone much slower this week. Part of the crew was on a fire and difficult construction work was encountered. The right-of-way clearing has been extended one-fourth mile past Twenty-Five Mile Creek. All stumps have been blasted to the creek and the grader crew spent part of the week in pulling stumps.

The signs have been posted on the Forest Stand Improvement Project, and the trees are ready for tagging.

Two of the men were taken with snipe hunting the other night and as a result we had a fine mess of the elusive little creatures for breakfast. We had some of the dark-breasted variety and a few of the orchid-tailed species. Henry Campbell.

Camp Moved at Fort Hall (Idaho) This week was spent moving camp from Ross Fork Creek Trail Creek on the head of Portneuf River. We expect to treat all the land near the creek in this section.

During the three days worked this week, one man worked alone with a pack horse and the other man worked all three days taking care of the stock used by the regular crew. Leon L. Anderson, Rodent Control Foreman.

Fence Work at Uintah & Ouray (Utah) The men are feeling much better since moving to this new camp site. Work has been retarded. This has been caused by impassable roads. We are thinking of moving up to our work so that we can have a better showing.

The men have been working on a drift fence and cutting posts. The fence is about 80% complete. Other men were sick this week, and only three men did the work. Joe Nash.

Fence Work at Mission (California) The fence along the west boundary of the reservation was completed. The men worked hard to accomplish this. They certainly appreciate it as they have wanted this portion of the reservation fenced for years. R. A. Albehr.

Activities at Flathead (Montana) With the new fiscal year starting and new projects taking form, a varied activity will be encountered. Most of the crews spent the Fourth of July in Kalispell at a rodeo where the ECW boys won prizes in the roping, steer riding, bareback riding, bucking and the parade. The local Indian race horses won most of

the races showing a good strain of horses. The Indian village there was orderly and well run and the behavior of our crew was very good. All reported as having a fine time. The relaxation at this time was good for the crew and will result in better work, a more congenial spirit and closer cooperation.

With the fire season coming on, fire guards were placed today, with more going on the twentieth, and some later on. We hope no serious fires break out before they are on the job. P. H. Shea.

Activities at Great Lakes (Wisconsin) Project No. 501D - Field Planting - Plantation Release was completed this past week. The trees that were planted last fall are growing very well and a recent check shows that there was a very small percentage of loss. A. E. Rehberg, Group Foreman.

This unit has been given a temporary furlough until authority arrives for the new projects, beginning with July 1, 1936.

We had a very heavy rainfall the first part of the week. The crew was very much pleased with the dinner that was given them in honor of their hard work and cooperation on the old projects. C. P. Johnson.

Work At Crow Creek (South Dakota) The entire area was fenced on the north, west and south sides. The water and steep bank on the east side does away with the necessity for a fence. All the ditches were run approximately as shown on the map. Where the elevations were incorrect, positions were shifted.

Due to the low spots in some areas, ditches were built up with "Cat" and blade. The pump was put in position and started last Thursday. Except for two points, water distribution was very satisfactory. Most of the canal gates were completed as well as the distribution box. Before ditches were made, further leveling was done by the "Cat" and blade. A. Hastings, Project Manager.

Cooperation at Standing Rock (North Dakota) In order to have this fence finished in the fixed time, all hands put energy, pep and cooperation in compliance with our hard-boiled foreman, and the finishing touches were made on the afternoon of the 30th, which eliminated the disposition of the foreman and changed it to that of "sunshine." Luke Lowell, Leader.

Putting Up Hay at Blackfeet (Montana) The work has dropped off somewhat during the past week due to men quitting and moving in for the annual encampment and rodeo at Browning. Following this celebration quite a number of men will be busy for a few days putting up hay, after which, we will no doubt have an increase in the number of men applying for work. J. S. Allen, Senior Project Manager.

Interesting Work at Colville (Washington) Although our project of the period for April, May and June is completed, we are extending our work inland from the Columbia River in order to cruise and map as much area as is possible in the allotted time. Besides cruising and mapping this additional area we have been running baselines preliminary to any further work. Complete report and analysis will be compiled. W.A. Eastman, Junior.

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